

## SPECIAL FEATURES OF THIS ISSUE:

Mind and Matter.—Exposition of Cause and Motion.—Koreshan Astrology.—Proofs of Koreshan Science.—Fallacies of Individualists.—The Messiah and Revolution.—Zodiacal Light.—Editorials.

# THE FLAMING SWORD

A detailed illustration of a hand holding a flaming sword. The hand is shown from the wrist up, with fingers wrapped around the hilt. The sword is held diagonally, with the blade pointing upwards and to the right. The blade is engulfed in bright, stylized flames that radiate outwards. The background of the entire page is a dark, textured grey with a pattern of fine, radiating lines emanating from behind the sword, creating a sense of light and energy. The entire illustration is framed by a decorative border consisting of a series of white, flame-like or leaf-like shapes on a black background.

June 8, 1900.

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Berthaldine, Matrona.

In Editorial Perspective, Editorial Discus-  
sions and Miscellany, World's  
News, etc.

Prof. U. G. Morrow.

Entered at Chicago Post Office as  
Second Class Matter.



# The Flaming Sword,

Issued every Friday.  
\$1.00 per year, in advance.

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Published under the Auspices of ..... **KORESH**, the Founder of the Koreshan System,  
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**PROF. U. G. MORROW**, Editor-in-Chief.

**EVELYN BUBBETT**, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, L. E. BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

**Terms.**—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

**Make all Money Orders, Drafts and Express Orders** payable to The Guiding Star Publishing House, Chicago, Ill.

**Address Business Letters** to the Guiding Star Publishing House, not to the Editors.

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## HOW TO STUDY KORESHAN UNIVERSOLOGY.

THERE ARE many minds in the world who are quick to condemn without investigation, every new idea which conflicts with preconceived opinions; and there are thousands who are not disposed to spend much time in the investigation of a system of science. The great majority of people do not care for truth; there are comparatively few truth-seekers. We are living in a degenerate period of the world, and the modern mind demands light literature—something that is easy to comprehend. It is easy for a fad to become popular, because it can be grasped in a short time without the expenditure of much mental energy.

We are not surprised that many people who come in contact with Koreshan UniversoLOGY cannot understand it; it cannot be understood without considerable mental application. It is a scientific System, which involves the entire universe and all its contents; it embraces a knowledge of the principles and laws by which Deity exists; and it reaches down to the very confines of the universal structure. If we taught astronomy alone it would involve much. A man may gain a smattering of astronomy as it is taught in the world today; but do not men spend years in the study and investigation of astronomy in the university and the observatory? If we taught only mathematics, would not some years be required to comprehend its principles and methods? Do not expect to understand Koreshanity in a day, a month, or a year; it would not be worth much if it could be grasped at a glance! Koreshanity is promulgated for the benefit of the truth-seeker; and the man who desires truth above all else, will allow neither time nor means to stand in the way; he will pay the cost of patience which will ultimately satisfy.

### Simple in Fundamentals.

While Koreshanity is complex as it enters into all the many ramifications, it is simple in fundamentals. There are three great truths to be kept constantly in mind in the investigation of the System: The fact that the universe is a great cell; that God and man are inseparable and interdependent; and that matter and energy are correlated and interconvertible. Koreshanity teaches a system of Cosmogony as its basic science. In the material cosmos the foundation is laid; we begin with a demonstrated premise, and by inexorable logic, the mind is led to all the rational conclusions of the Koreshan System.

In order to comprehend Koreshan UniversoLOGY, the subjects treated must be seen from our view-point; it will do no good to interject your own previous conclusions, and judge the System by opinions which have no foundation. The mind must be emptied of fallacy; and then from an entirely new basis the mind may assimilate truth in a way that is both surprising and satisfying. It is not a good idea to jump from subject to subject, in the investigation of Koreshanity—that is, tasting here and there in the endeavor to find something to suit the fancy. No student in school has ever made progress by skimming through his studies.

### Thirteen Years of Koreshan Publications.

"But what shall we study? You have no text-books." We have that which will enable the student to grasp the fundamentals and many conclusions of Koreshanity. During the past thirteen years, the Guiding Star Publishing House has been busily engaged in printing the writings of KORESH and his disciples—issuing THE GUIDING STAR and THE FLAMING SWORD. A single file of THE FLAMING SWORD for the past ten years makes up several large volumes—thousands of pages of valuable matter, containing hundreds of articles written for the purpose of imparting to the student a knowledge of the System.

We have people all over the country who prize these productions above all the mass of the world's literature, and who would not part with these volumes for any consideration, because to them, the

volumes have become invaluable. In THE FLAMING SWORD, since the beginning of its publication, hundreds of subjects have been considered from the Koreshan standpoint; hundreds of questions have been answered—just such questions as the new readers of THE FLAMING SWORD today desire to have answered. We recommend these back numbers of THE FLAMING SWORD, because they are still obtainable, but rapidly becoming exhausted; and it will not be long until we will have no more of the older numbers.

### A Glimpse at Koreshan Literature.

But we *do* have Koreshan text-books which teach the things that are most important for the Koreshan student to know—the laws of life; the presence of the Messiah, and the necessity of the recognition of his mission; the revelation of the character of Deity in his relation to humanity; the form and function of the cosmos; the science of the resurrection, and kindred subjects. These text-books are the pamphlets issued by the Guiding Star Publishing House, and include many of the choicest gems from the pen of KORESH. Then there is the Cellular Cosmogony which, if studied as assiduously as a child must study the rudiments of orthography and grammar at school, would reveal to the mind vastly more knowledge concerning the universe than is possible to obtain in all the universities of the world! The value of this work is in its contents; it is not stamped with gold letters on morocco covers; but it is worth its weight in gold to the advanced mind!

Many minds find it difficult to understand the writings of the Founder of Koreshanity, because they undertake to read his profound productions as they are used to reading works of fiction. Read them as you would read law, as you would read to become a physician, or as many read the Bible—studiously, with a desire to know what is conveyed. If the investigators of Koreshan UniversoLOGY would but follow a few of these suggestions, great beams of intellectual light would fall upon them, and they would begin to rejoice in the newly found treasures!



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

Vol. xiv. No. 29.

CHICAGO, ILL., JUNE 8, 1900. A. K. 60.

Whole No. 392

## Exposition of the Cause of Motion.

### Part I.

Functions and Motions in Form and Matter; Principles of Relation of Man and Cosmos; the Fundamentals of Scientific Race Culture; the Astrology of Koreshanity.

THE PRIMARY LABORATORY of motion is the brain, in which resides the mind. No mind ever existed, or can exist, without brains and a body. The laws of form are essential concomitants of the laws of function, in which resides motion. The form and matter of the universe are coexistent with the functions and motions residing therein. Function, that is, the performance of the offices (uses and activities) of the organo-vital and alchemico-organic cosmos, could not obtain without the coexistence of the form in which these functions are operative. Nothing less than a puerile mind could ever entertain the idea of a creative power capable of forming a so called physical universe without a preëxistent universal form. We must conclude, then, that perfected form was from eternity, and from eternity was accompanied by its inresistent and corresponding functions. The universe is here as an entirety; it has ever been here, and will ever remain.

To define motion, it is essential that we comprehend its elaborator—the cell of the gray matter of the brain, and its office-work in the expansion and contraction of the corpuscle wherein resides the origin of motion. The corpuscle is the terminus of the artery, the initus of the vein; the terminus of the afferent nerve, and the initus of the efferent nerve. Two alchemic fluids—the serum from the arterial blood, and the afferent nerve fluid—meet in the corpuscle, in a most delicate and subtle emotion, drawing in or absorbing from the surrounding aura of electro-magnetic vibration a respiratory ether,

the character of which is somewhat determined by the mental attitude of the corpuscle, which has both a voluntary and an involuntary power to think variously, according to its will.

Motion is voluntary and involuntary. Voluntary motion is the result of voluntary thought; involuntary motion is vicarious. Love and wisdom are the cause of all motion. Love is general and specific. Every corpuscle of the brain is the seat of love; it is also the seat of wisdom, for love and wisdom unite in the cell or corpuscle. The quality of love is determined by the location of the cell in the area of the gray matter. The primary specific loves may be divided into love of life, love of begetting, love of humanity, love of country, love of home and family, etc. If we subject any of these loves to a critical analysis, we find each almost infinite in the complexity of its characteristics; as for instance, the love of begetting. In this love we find, primarily, the desire for offspring. The love impulses the act of seeking first the channel through which can come the highest gratification of the desire; for the love associated with its coördinate wisdom seeks a counterpart through which may proceed the highest possibilities of the purpose, in the perfection of the character of the offspring. In the supreme actuation of this specific love, there is no thought of sensual gratification. The highest love for the begetting of offspring is accompanied with its own specific and coördinating wisdom. Such a love does not desire offspring for the mere sake of lav-



ishing love, which is abnormal and imperfect, but for the purpose of the uses to which offspring so generated may devote itself, involved in the love of God and humanity. When the emotion (inmotion) of the love of begetting applies itself, it suggests and impulses the corpuscle to a specific vibration. The vibration is induced by the thought, which is the origin of the motion. The love is the cause of the action.

Every brain is subject to the aggregate auras of the mass of mankind, precisely as any given star is related to the luminiferous ethers of the space between the astral center of the alchemico-organic cosmos and the laminæ or circumferential plates of the cosmic shell. These ethers are not identical, but they are correspondent. Those belonging to human or anthropotic existence are affectional and intellectual auras, while the alchemico-organic are in the domain of physical heat and light. The alchemico-organic (physical) cosmos—composed of astral nucleus, circumferential shell, and intermediate atmospheres, planets, stars, sun, etc., let it be repeated—is a great magneto-electric battery. Corresponding to this is an equally complete organo-vital battery, including human, angelic, and divine life, the electro-magnetisms being not merely magnetic and electrical energies, but mental forces, having electrical (intellectual) and magnetic (affectional) characteristics. These, primarily, are the source of the purely alchemico-organic, electro-magnetic energies.

#### Stirpi (Race) Culture Founded Upon Cosmo-Theo-Anthroposophy.

The propagative culture of races should receive as careful attention at least, as the culture of animals by breeders of stock; yet, despite the importance of this fact, the production of human life is left entirely to accident, inclusive of the evil tendencies accruing from the persistent and energetic culture of everything that tends to degenerate the race. Rum and tobacco, with various other stimuli, are forced upon the race through the love of money (the root of all evil), the demand for such stimuli being created through overwork of brain and muscle. Artificial poison assumes the place of debility from exhausted vital energy, and reproductive sperms and germs are transmitted, debauched, and are under the impulse of debauchery. The great mass of our population awakens into existence through such influences. The destruction of the *love* of money, and with it the annihilation of that which the world today denominates money, will be associated with such degree of intellectual culture and refinement as will insure propagative possibilities commensurate with new and higher demands.

Cosmo-Theo-Anthroposophy implies the co-relations of God and man to the cosmic whole. The earth is not a star, nor is it a planet. We include the earth in the organic system, and consequently in an

all-embracing term. Cosmogony includes the earth, sun, stars, planets, and all life—in a more narrow sense, the alchemico-organic system. If we should say solar biology (which, interpreted, means a discourse on sun life), we would mean the sun and all life, including animal, insect, and vegetable. If we use the term astrobiology, we would mean the stars and all life. We have employed a broader term because we include more, and name in a general term what we define. Astronomy is a term signifying the law of the stars, from *astro*, star, and *nomos*, law. Astrology is a term signifying *astro*, star, and *logos*, discourse or word—discourse on the stars.

The study of Cosmo-Theo-Anthroposophy includes what is generally embraced in astrology, though from an intensely more scientific standpoint, and a broader scope of application. In ordinary astrology, careers are determined after they are fixed through the general accident of inauguration, whether those careers belong to persons or powers. If it be possible to predict the career of an individual after the propagation of that life through the common accident of generation, then by a higher comprehension of the laws of physical generation the time of birth can be determined by observing and governing those laws, and regulating their application.

The female cell or ovum has three axes; five closed poles, one open pole, and one central and complex pole at the crossing and nexus of the three axes. Each ovular pole represents a specific principle, and may be rendered active by mental processes in the progress of its development during the intermenstrual period. Each pole is the dominating center of a group of principles, to be rendered active through a general impulse given cognizantly to each by the mother at the particular time of the polar inception. It will be remembered that these poles are generated in the order of a regular succession of climacterics,—song, poesy, oratory, or language, etc. They may be impelled exclusively, the special influence of the mother being exerted upon only one of the poles. This will circumscribe and confine the impression to the prominence of special development. But in the purpose and effort to produce a partial genus, it is essential that the axis be understood and the opposite pole influenced at the proper time, or the character will be defective and out of balance. If a perfect genus is to be considered, all the poles are to be influenced in the regular order of their progress in the line of development.

The period now under consideration must not be confounded with the period of gestation after conception. This is the preparation of the cell or ovum before vivification, and while the ovum is in process of development. This being a scientific possibility, the time for the preparation of the cell must be chosen to bring



the period of fertility under the solar, lunar, astral, and planetary influences to accomplish, in the development of the character, all that the parents may purpose for their progeny. To obtain results, the laws of generative psycho-physiology must not be interfered with or violated through sensual thoughts or desires.

There must be no thought of such violation of the laws of normal generation. When the eventful hour arrives, the cell may be vivified. Not only must the specific hour be determined by the relations of the various departments of the heavens, but the exact meridian and parallel of latitude located, for the eventful concept must be exact to insure exact results.

## Evidences of the Truth of Koreshanity.

Principles of the Perfect System of Science Which will Sweep the World; Direct Demonstrations of the Cosmogony of Koresh; Corroborations of Koreshan Conclusions.

PROF. U. G. MORROW.

THE NINETEENTH CENTURY has taught the popular mind many lessons along the line of possible achievements of human ingenuity. So many and so startling have been the great discoveries of the past hundred years, that the world should not be surprised to learn of that ultimate discovery which unveils the profound secrets of Nature, which thousands of philosophers and truth-seekers have sought for ages to know. The fact that men have endeavored to solve the problems of the universe and failed, is no basis for the conclusion that some one may not succeed. The very fact that to know our origin and destiny has been an enduring hope, the fact that there is in the great collective mind of humanity that supreme momentum to finally reach the knowledge of the processes of life, is proof that ultimately such hope will be realized in the arrival of man, through such momentum, to that climax of intellectual powers that will enable him to mentally grasp the very principles and laws upon which the very throne of Deity depends, and to formulate his conceptions into a perfect system of science for the benefit of the entire world. We can conceive of no greater discovery than the discovery of all truth; nor can we conceive of a greater man, a greater mind, in all the universe than the mind capable of making the ultimate and greatest discovery of all.

No one will deny, even after a casual glance at what has been accomplished during the past century, that the world has entered a wonderful period of human history—verging on the very borders of the New Age; and the millions are expecting that ere the door opens which leads humanity to the new order, the Sun of Science will come to light the way out of the present chaos. It is with due consideration of what is meant in the stupendous claim, that we declare that the great truth which the world will ultimately welcome, and the Man whom the world will, in the near future, honor as its greatest Hero, are here in fulfilment of the converging lines of prophecy and progress. Truth and life coördinate in the mental conceptions and tangible personality of Truth's manifestation, whose authority and integrity are the authority and integrity of the absolute Truth itself.

### Uniformity in all Branches of Mathematics.

There are minds incapable of grasping a single principle of scientific truth, who see nothing in that which

is promulgated in the world as Koreshan Universology; and yet there are others who have for years studied assiduously the great System of KORESH, following the many lines of evidences in the field of direct demonstrations, analogies, analyses, correspondences, and logic leading to the intellectual net-work of infallibles, meeting at every turn new and startling corroborations which can only belong to that which will stand the ultimate test of actual accomplishment of the great work of the world's deliverance. It is a satisfaction to the student of mathematics to find that every branch which he takes up contains, in harmony with the fundamentals which he learned at the beginning of his study, the application of higher principles; he goes with satisfaction through geometry and trigonometry; through all the intricacies of these principles to mechanics, the forces of Nature, to astronomy; and finally to the realms of differential and integral calculus; he has found mathematics uniform and without contradictions—he has found proofs of its accuracy in every computation, in every rule and principle, in every figure.

Is not the mind that has explored these fields of mathematical science in position to determine, by every virtue of the harmony of the system in all its branches, and by virtue of the fact that its principles and propositions are all demonstrable, that the claims made for the Science are irrefutable? In just such position the Koreshan stands in relation to the many departments of the Universology of KORESH; after the mind has grasped the fundamentals and gone on to the various ramifications, critically analyzing every evidence offered, testing every answer to inquiry, and proving the solution of every problem, we may know that Koreshan Science is true, in the same way that the student may know that the science of numbers is susceptible of solving all mathematical problems.

### The Secret of Koreshan Courage.

There can be but one universal solvent, but one solution of the great puzzle of existence. There is but one way to construct the great Temple of all truth, to blend all truth into one system of integralism; and that one way is the way discovered and employed by the Founder of Koreshanity thirty years ago. The secret of Koreshan courage, that which impules both Founder and follower to move forward with constant



loyalty to the principles of righteousness against the swelling tide of modern corruption, is that positive assurance which the absolute truth alone can give; that unswerving confidence in the ultimate and inevitable results in humanity, of the operation of the immutable laws of life and progress. Intellectual equipoise has been reached in the great illumination of the ages. We have seen the Sun, and we know that the day has already begun! Already, the mental rays are reaching out in their effective sweep of the spheres.

The world observes the rapid changes in all lines of human thought; and while it wonders whence the new ideas come, the Koreshan points to the fact that the greatest discoveries of this cycle were made over a quarter of a century ago, and that the forces of mental impulse resulting therefrom constitute the secret of the manifestation of modern ingenuity. But for the Koreshan source of advanced thought, the powerful though unrecognized influence exerted from the pole of scientific illumination, the Roentgen ray, wireless telegraphy, and other great achievements in science, would today be unknown. Hundreds of teachers have found it convenient to imitate and pervert fragments of the one System of truth; the genuine is always the basis of the counterfeit. The growing movement in mental science and healing; the scores of theories of attainment of immortality in the flesh; the many unfounded claims to Messiahship, have been stimulated by reflexed rays from the powerful Koreshan impulse.

#### **The Keys are Found in Koreshan Alchemy.**

The scientific key to all truths of life and existence is Alchemy. In contradistinction with the fallacious theories of chemistry, Koreshanity affirms the interconvertibility of matter and energy, and the great truth that all energy, whether vital or non-vital, whether mental or alchemical, is substantial. The problems of what matter is, the problems of life itself, have been scientifically solved, and the processes of creation unveiled. Koreshan Alchemy reveals the nature of all existence, and the character, attributes, and functions of creative power. The knowledge of the Science of Alchemy constitutes the long-expected "Philosopher's Stone;" it is the universal solvent, the revelation of all mystery. Modern scientists have never been able to arrive at any definite or rational conclusion concerning the character of energy; to them life is still an enigma.

Many a man who has attempted to touch the secret spring that would open the universe to his view, has been blocked by ignorance of the correlation of matter and spirit. We have seen Keeley fail; Tesla and Edison balk; Koch, Virchow, Schenck, Lord Kelvin, and Flammarion waver at the threshold, because they lacked the knowledge which would enable them to analyze the nature of the simplest form of matter and its relation to its own correlate energy. The great fundamental principles of Koreshan Alchemy constitute the very foundation of the comprehension of universal law. It is in the demonstration of these principles and laws that the mind reaches its rational equipoise, the plane of

guaranty of the absolute truth of the entire System of Koreshanity.

#### **Reading the Face of the Universe.**

The several kingdoms of life which comprise the universe, constitute the great field of relation of spirit and matter, from the body of the alchemico-organic or physical universe to the body of man, from the sun's ray to the most subtle ray of mental energy. All these domains of life, planes of activity, are linked together by law, which is so uniform in all planes that an analysis of one plane is the virtual revelation of all the others. When the form of the universe—with the laws of its functions and principles of relation of all its parts—is discovered, the arcana of the occult are uncovered. Today, it is generally recognized that the physical man is the correlate expression of his mind; this has been demonstrated in phrenology—and who has not endeavored to read the character of man through the evidences of form, to penetrate the man by reading his face?

We are living upon the face of the earth; its contour is definite, forming a vast expanse which stretches outward and onward to the completion of the circumference of the great arc. We may read the handiwork of creative power in the form of the cosmos; we may reach in our conceptions, from circumference to sun, from shell to star; and when we have synthetized the universal symbols in one great System, we have read the whole! The most external evidences of the truth of the entire Koreshan System, founded thirty years ago, consist in the facts of phenomena in the field of physics, optical experiments and observations, and direct demonstrations. The contour of the earth has been tested by the most direct methods of scientific Geodesy, and the conclusions of KORESH, founded upon the premise of cellular life, have been corroborated and demonstrated to be true!

What could be more satisfactory to the mind of the rational investigator, than to know the facts concerning the form of the natural cosmos, which holds in itself the foundations of all mystery? The System that brings to the world the knowledge of the eternal cosmic form, brings the truth of all which that form contains; and when Koreshan Science lays its foundation in the physical body of the natural cosmos, it is able to present to the world evidences as solid as the eternal shell that environs all,—evidences that are as irrefutable as the foundations of the earth are immovable!

From the very basis of all existence, the student of Koreshanity is led—through the application of the principles and laws of comparative analogy, analysis, synthesis, correspondence, and interpretation of the language of universal symbolism—to the exact truth of all that the universe contains. When we have followed a line of correspondence which begins with the analysis of tangible things, and enter other planes where correspondential laws prevail, and find that both general and specific evidences corroborate every general and specific conclusion, we may know that we are dealing with the eternal truth of Deity and his universe of life! When we have followed the lines of the logic of KORESH,



and find corroborations on every hand, in the very root words of the names of the symbols of Nature, in the facts of human life, of human history, the testimony of the Bible, the traditions, mythologies, and legends of the ancients, the great net-work of satisfactory proofs becomes so convincing as to force the rational mind into acceptance of Koreshan Science as the scientific expression of the mind of Deity in the revelation of himself and his own works.

#### **The Scientific Prophet and His Message.**

Koreshanity is full of scientific axioms, brilliant points, profound fundamentals, and irrefutable conclusions. From the basis of cosmogony, with the keys of Alchemy the knowledge of the processes of creation is reached; and the Koreshan analysis of creative powers and processes is corroborated by all the facts of life. When the laws of cosmic form are demonstrated to the rational mind, the great laws of involution and evolution, the laws of Messianic polarity and creative impulse, are proved to be true. It is here where the claims made for Koreshanity are of stupendous import! The world is again face to face with the great issues of life; and it must learn that the integral System of truth must come in and with its correlate form—Truth's Messenger!

Have the great Messianic movements of past ages, and especially the movement of the present dispensa-

tion, been for naught? The great volume of mental energy directed through the desire and hope for the coming Messiah, must ultimately find expression in the man and mind that will fulfil the hopes of the waiting world. The Jewish age culminated in the manifestation of the object of the Jewish people; Jesus came in the line of progress in fulfilment of the predictions of the prophets; and men today point to that fulfilment as proof that the Scriptures are true. In the coming of Koreshanity, the truth of the declarations of the Bible is again affirmed; its symbolism is scientifically interpreted. If men may know what prophecies Jesus fulfilled in his coming, and that his coming proved the prophecies true, we may point to unmistakable prophetic language that is being fulfilled in the great mission of Koreshanity. When KORESH has declared the truth of his System; when he has proven its absoluteness, announced the Messianic law, elucidated the laws of the attainment of natural immortality, illumined the mind with the light of truth; when he has taught man to apply the laws of life that he may live and not die; when he has taught the principles of absolute purity; when he has turned the wisdom of this world backward, and made the knowledge of modern scientists foolishness; when he has made Nature and the Bible open books which read in harmony—when he has proven the sacredness and the authority of his message, he has demonstrated his own truth, proven his own mission, and established his own authority!

## **The Individuality of the Perfect Man.**

**Fallacies and Presumptions of the Modern Individualists; the True Individual is Immortal or Biune; How the Lord Divided Himself and Became the Man of Sin.**

BERTHALDINE, MATRONA.

**I**NDIVIDUALITY—undivided or unwidowed being—is a falsely supposed possession of mortals. Mortals are mortal or dying because they are embodiments of mortal spirits. They are infinite—unfinished or incomplete beings, and exist in the relationships of adultery instituted by the spirits of the children of disobedience to the laws of divine being. Mortals, in their ignorance of the science of these laws, revel in the adulteries impelled by the spirits of evil and fallacy, who, to perpetuate their kind, control them that they may consort with their affinities and speak lies. These lying spirits seek to deceive the very elect to the restoration to the image and likeness of Jehovah, their undivided or individual being.

God only hath immortality, the result of individuality expressed by the living Word, Jehovah, the fulness of the Godhead bodily. Sacred history furnishes a scientific record of the life of one Individual, and of a portion of the mortal race which had completed a cycle of preparatory development for the reception of the Holy Seed of the individual, the development of which would result in the attainment of biunity, or marriage, in the individual Lord. To effect this final conjunction, the Lord dematerialized himself and imparted to those

who sought his life and immortality, the Holy Spirit, the seminal essence of Deification. This impartation of the Holy Seed supplied its recipients with the requisite kind and quality of spiritual forces to make them to will and do their Lord's good pleasure. The influx of this energy renewed their minds with the love of the knowledge of truth, and bestowed upon them acquisitive powers. This love of the knowledge of God—as expressed by the Lord Jesus, his personality—has been a quickening power to all the progressive spirits of mortals, and led them to the final body of his resurrection.

The Lord died as to his bodily individuality, that the forces of his organism might raise and transform to his individual likeness, every progressive spirit they had quickened to newness of life. These progressive entities have been developed by a Messianic cycle of re-embodiment, to a stage of development at which they can meet the Lord by the spiritual discernment given by the science of his crucifixion, and receive the instruction of his individual spirit of truth, as voiced by his new prophetic Name.

By the voice of the spirit or science of truth, the elect to be restored to his individuality, his immortal body, are called and chosen. Ability to endure the



sound doctrines of the science of truth and to make an application of them to life, constitutes the evidence of faithfulness unto the death of the "man of sin" in themselves, and gives the assurance of becoming the Lord's resurrection and life. These elect alone can bear the revelation of the "man of sin" in themselves, and of the Lord in the "man of sin," their sin-bearer, their crucified Christ. This knowledge is the power which makes possible the work of transforming the whole mortal body of Christ to the body of the individual, glorified Lord.

Until we know the real nature of sin, we cannot intelligently deal with it in ourselves or others. Sin's real nature we cannot know without the science of the laws of individual being, the violation of which constitutes sin. We read, "by sin came death." Death is the broken continuity of the individual existence, and the continuous disintegration of the individual body, to which belong life and immortality.

The one Individual, the immortal personality of the Lord, "is made to be sin" by conformity to the law of the cross, for the salvation of his individual kind. Seeing by his prescience, or foreknowledge, the results of the travail of his soul in the body of death, He poured out that soul unto death for the reproduction of its component entities in the forms of the many sons of God, the Gods, each an individual. The first man Adam was made a living soul. Jehovah Jesus was the first man Adam, for he was the beginning of the creation of the Gods in their own image and likeness. This living soul, or second Adam, was made a quickening spirit—the spirit of Truth, to ultimate as the Father of a multitude of kings and priests of Truth, the Mother and Almighty Creator of every good and perfect work bearing the Father's name.

The detestable egotism and self-sufficiency of individuals, imperfect and incomplete as they are, is the egotism of hell, causing each to think of himself as first and central. It is a reflexion of darkness from the first and central source of light and all life-giving radiations. These egotists, stars of darkness, ignorant because they ignore light, loving darkness rather than light because of the evil nature of their deeds, are their own worst enemies; they stand as egotists in their own light,

which is darkness, opposing the Light of the world. They claim without attaining, by obedience to law, individuality as an inheritance from God Almighty. Conjunctive unity with the individual Lord of Light, can alone give individual life to any visible form in the natural world.

The spiritual forces which can recreate the individual Jehovah are focalized in his Messenger of Light, the Sun of his righteous fulfilment of the law of his reproduction in earth, the law of the cross, to be clothed upon with the Lord of righteousness, is to be made one with him by inherence in his individual, biune form. Those who can acknowledge their individual incompleteness, their imperfections and sins, and who mourn an absent Lord, can find a present Savior of their united life in the immortal body of Christ, in the person of the Messenger of the covenant relation of the God of Israel with his people. The body of Jehovah was sown in corruption, to be raised in incorruption—by the anointed Lord of the harvest, in whom Jehovah comes again. As Elohi he comes, the reuniting power of all the members of his body, the builder and maker of his holy Temple, his grand, individual body, the life source of which is his individual Spirit of eternal Truth.

Self-sufficiency in mortals is the most damning of sins; it causes the eclipse of the Sun, and in its heading up it is the "abomination that maketh desolate." We mortals must see all our righteousness as the filthy rags of selfishness; must see the sinner in ourselves as poor and needy, wretched and undone, before we can appreciate the rising of the Sun of Righteousness with healing in his beams, and surrender ourselves for transmutation to his body of life, light, and immortality—the basis of eternal, individual life. For a mortal to become self-centered, is for him to become a vortex of influx for a legion of degenerating spirits, who will literally pave hades with "infants not a span long," and constitute the shades of the outer darkness. For a mortal to become centered or polarized in the Messiah, the Messenger of the Gods, means for him to be transformed, transmuted, and absorbed by the invisible, individual Godhead, and awake in the consciousness of perfect integrity and unbroken continuity, the Ego of the eternal.



#### Koresh Commends the New York Journal.

ONE OF the most heroic enterprises ever undertaken by a daily newspaper, is that now in progress by the New York *Journal* against the great and unscrupulous ice trust. It is *par excellence*, the newspaper which accompanies its statements of possibility with the practical application of superlative force.

Our experience for the past fifteen years with the daily press of America, has been to induce doubt as to the honesty and sincerity of newspaper management; but the *Journal* is certainly on the right side, waging war for a good cause, and is doing more than all other reform journals combined, to demonstrate to the people the danger to which they are subject in the tendency of

the age toward the monopolistic control of all the essentials of life. We entertain great admiration for the newspaper of today which, regardless of party sympathy or affiliation, will ferret out corruption and expose fraud despite political predilection; and no daily paper in America or in the world is so thoroughly entitled to the honor of its readers for heroic effort in these directions, as the *Journal*.

There is no hope for the masses of the people but in revolution. The *Journal's* methods are unique, original, and decidedly revolutionary; and may we hope that through its force of enterprise the wheels of revolution it has begun to turn will roll until every monopoly and "trust" in the world will have been ground under its crushing power.



## In the Editorial Perspective.

THE EDITOR.

MODERN CIVILIZATION writes its character in the great volumes of human history, in the events which manifest the spirit of our times. In our purview of the world, it presents "the true aspect of a world lying in its rubbish," humanity in ruins, the people lost, the leaders all at sea! Yet, amid the chaos there is a general trend of events, a focusing of the lines toward the great consummation, toward the inevitable judgment. The affairs of nations are settled in crises, in the great summings-up of issues. Crises come when the conditions are ripe, like the tornado or cyclone which may sweep in fury when earth, wind, and cloud complete the battery of the storm and establish a well-defined vortical axis. The energies of the coming storm are generated through agitation of the corrupt mass; the marshaling of forces has begun; capital and labor are defiant, and the breach is widening between the people and the powers of oppression. The forces of the heavens of humanity threaten conjunction with external destructive agencies, in the formation of a vortex which shall sweep over the civilized world. The end of the age is the judgment of church and state. The judgment is as inevitable as the law, which makes the criminal ultimately bear the consequences of crime, is immutable. When nations become great in the glory of corruption and despotism, they are nearing the rapids; we may point to ancient Babylon, Egypt, and Rome, and to the modern Spain; and we may find in the most advanced nations of today, unmistakable evidences of the coming catastrophe which, in its cause and consequences, corresponds to the catastrophe which overtook the Jewish nation nineteen hundred years ago, but which will be as much greater than that revolution as Christendom is greater than Palestine. History has recorded the fact of the destruction of the Jewish nation, and on the same pages is noted the coming of the Christ; and men today naturally attribute the judgment of Jerusalem to the Jews' rejection of Jesus. The Keystone vibrated under the tension of the energies of love and hate, and the arc which it supported, collapsed! Koreshanity views the world through the Messianic Eye of scientific prophecy; it is the Eye of condemnation of all that is evil and fallacious and corrupt, the Eye of approval of every truth-loving spirit. In future years the world will look back upon the closing scenes in the drama of this age, and point to the central, Messianic personality, the Man of Destiny, in his conflict with the malignant and malicious forces of modern civilization, and be able to locate the center of the universal vortex, the pole of the battery of the storm which will sweep destruction over all that is not destined to endure the light of the rising Sun!

A correspondent in a contemporary undertakes to demolish the Koreshan Cosmogony in a single article, devoting some space to overthrowing that of which he has "never read sufficiently to receive a permanent impression of its merit"—that is, that he does not know anything about the principles and proofs of the Koreshan hollow globe! It is first concluded that the earth must be of some shape or other; second, that it must be a globe; and third, that we live on the outside. The reasons offered that the earth is convex are the same old exploded "proofs" used in the days of Ptolemy—and yet the author of this work of refutation of the concave sphere, is very careful to express a dislike for anything that Ptolemy produced; and it would have been a good time to have repudiated the Copernican product of the *dark ages* as well! This is a sample of the logic: "The Koreshan prophet thus tackled geography, astronomy, and perspective. It is evident that he does not understand their very ABC, which is given not on authority, but with

their proofs, in every common book of reference," Compare this with the scores of admission of astronomers that neither the earth's convexity nor motion has ever been proved to be true. We like to point out contradictions in the futile attempts of our opponents to touch the premise of the Cosmogony of KORESH. In one paragraph great stress is laid upon the usual ship's hull argument—the appearance of the vessel beyond the horizon; while in another paragraph, man is so small and the earth so very large in comparison, that the horizon is always on a level with the eye, by very virtue of the fact that the curve is a subject of vision! In other words, when looking at the horizon itself, the earth is too large for the curve to be appreciable to the eye; while in observing a ship beyond the horizon, the earth becomes so small and man so large in his Copernican conceit, the curve becomes so apparent as to show the hull down over the summit of the arc at a distance of only a few miles!

There are advocates of the possibility of becoming immortal in the flesh, who fancy that they may live forever in the natural world in their present natural bodies, and grow to be a million times older than Methuselah, and yet remain young all the while! Some thoughtful minds here and there are finding arguments against the fallacy of eternal life in the flesh, and they conclude that they have demolished the science of natural immortality! However, there is some truth in the following statement from *Life*: "If Cheops were still living right along like the pyramid he built nearly 5,000 years ago, his angles and curves would now present a more deplorable aspect than that of the aged sphinx! Flesh and blood have not the endurance that belongs to granite and porphyry." The universe has existed eternally; and today there is not a living, immortal man to be found in the flesh. We are nearing the culmination of one great cycle, when physical immortality will be attained; but there have been millions of such cycles before, and millions of periods in which men have put on immortality. If they are not now in the natural world as immortal men, not subject to death, they must have gone away somewhere by some process. The process is transmutation of the body, or theocrasis. Jesus overcame death, and attained to immortality. It was not his purpose, nor the purpose of any man attaining to immortality, to live forever in the external world, but to perform a use for humanity. Every immortal man becomes a rejuvenator of men—a Savior. Every seed is a conservator and savior, a perpetuator of life; and every immortal man voluntarily loses his life in a divine sowing, that he may take it up again in the subsequent harvest, the resurrection. Immortality consists in the possession of the functions of propagation of life through the power of impregnating the mentalities of thousands of people through a baptism or absorption.

The man who desires to attain to the immortal life in the flesh, should at least have the ambition to rise out of the present hell of sensualism and mortality; for we cannot be mortal and immortal at one and the same time. The faddists are endeavoring to attain to immortality without transformation—to enter another kingdom or plane of life, and yet remain on the plane of propagation of mortal life and enjoyment of sensualism. The unscientific idea is to attain to immortality by thinking one's self into another state, without regard to any principle of fatherhood on the plane of immortality. It would be just as absurd for an entity in the spiritual world to endeavor to get into the natural through utter repudiation of personal father-



hood, as it is to claim that "it is ridiculous to say that physical immortality will come through a baptism by a personality." It is absolutely true that even mortal life comes from personality—the only kind of life that mortal man is susceptible of communicating. There can be no offspring without fatherhood; and the many faddists who are looking for the new family of immortal beings, that shall all be brothers without any Father and Mother to recognize as having brought the new family into existence, are absurd dreamers who imagine that "Life is everywhere, awaiting our appropriation and fullest expression." The belief that divine life and mentality are scattered throughout infinite space, to be appropriated in some mysterious manner, is the last resort of anti-christian and anti-Messianic spirits at the close of this dispensation to endeavor to lead people into immortality through some other way than the Door!

Rev. Heber Newton points out the fact that socialism introduced from without—that is, a system of socialism consisting wholly in externals, such as many socialist factions are endeavoring to establish, would make the monster of slavery depicted by Herbert Spencer. Without a corresponding change in human nature, the chimerical socialism would increase, rather than diminish, the number of parasites on society, make life purposeless, and leave humanity without incentive to activity, without love to the neighbor. The reverend gentleman advises to "Get the social soul into our social civilization, and the social body will quickly grow around it. Why, even our mammoth trusts would make a pretty good form of socialism if there were within them a heart and a conscience." The great question is, where is the new social soul to come from, and how is it to be gotten into the social fabric? Who is going to take up the work of soul creation? Who is going to make the new man in the image and likeness of Deity, and breathe into his nostrils the breath of life? The socialism that succeeds in liberating humanity, must be of the divine order. We maintain that the new order, the new kingdom, and the new man, will come through the exercise of the Messianic function, through which the soul of the Almighty will be placed in a newly-constructed social body—but perhaps this is far beyond the comprehension of the average clergyman!

To the popular mind the claims of KORESH and Koreshanity are startling and stupendous. The world is facing a revolutionary System of genuine and irrefutable Science, a system that purposes revolutionizing all human conceptions and all human relations as radically as it revolutionizes astronomy. Koreshanity does not purpose to succeed on the basis of mere promulgation of a correct theory; there is something deeper than the mere conception of truth. There was something more than the mere declarations of Jesus that ultimately startled the world—it was the culmination of that age, the triumph over death. His power was in his success; he demonstrated his truth in his life. The greatest, the most forceful, all-convincing, indisputable, and infallible proofs which the popular mind, now unable to comprehend the principles and laws of analogy and the elements of natural science, will be called upon to meet within a few years, will be involved in the actual facts of the greatest achievement of all ages—actual triumph in the conquest of death, and the consequent recreation of man by scientific processes, here in the natural world. When the immortal forms walk the earth, after the completion of the mission of KORESH in the world of mortality—then, truth effectively applied and law obeyed will make this world a paradise;—then Koreshanity will become universal!

The editor of *Lucifer* uses up considerable energy in two long articles, written for the purpose of expressing his opinion

of Koreshanity; and the main burden of his entire effort is to show that he has discovered that Koreshanity is but another attempt to monopolize religion and consequent power, and attempts to prove it by the fact that there are titles used in the Koreshan Ecclesia similar to those used in Catholicism. What an amount of trouble we could have saved the liberal Harmon, had we been advised that after ten years of contact with Koreshan literature, he was yet in ignorance of the great purposes of Koreshanity! To avoid any further misunderstanding on the part of editors who are supposed to be able to sense things out of the printed column more readily than the mere subscriber, we declare that whatever is sufficiently true to ultimately prevail and deliver man and woman from the present hells of sensualism and bondage, must come with the avowed purpose of monopolizing everything under the sun, and this is the purpose of Koreshanity, and should be the purpose of *Lucifer's* plan, if it were true! Koreshanity is the religion of the Sun; when it bursts through the dense clouds of ignorance, and its light becomes universal, the Koreshan will monopolize every good for the benefit of the people!

The political parties are busy with the issues of the coming campaign, with the placing of the planks in their platforms. On the results of the Spanish-American war, will depend the greatest issues of the two great parties. The republican party has had two years of unquestionable popularity; it has aroused national enthusiasm, and received the endorsement of the people; but there is a reactionary effect in the prolonged Filipino war, the Cuban scandals, and the strike epidemic. There will perhaps be strong planks in each of the several political platforms, on which the parties will play their games, and juggle the facts to trick the eye of the voter. They are insecure foundations at best—mere rafts on the stormy sea of the great nation. No rational mind can set aside the political issues of the United States of America as unimportant; issues which move the heart of the most progressive people, are the issues which make for progress and destiny. During the coming few months, THE FLAMING SWORD purposes having something to say regarding the character of the campaign of 1900. Meanwhile, we promulgate the Koreshan Platform of Righteousness, which outlines the greatest issues before the modern world!

Immortality in the flesh is but the stepping-stone to eternal life. Immortal men constitute the fruit of the Tree of Life, and the fruit is appropriated by the Gods. The divine appropriation of men, the divine cannibalism, perpetuates the life of Deity. The great supper of God Almighty constitutes one of the greatest events of all cycles; it is the feast of fat things, where the Gods feed upon the highest substances of human life, as we may now intellectually feast on the substance of truth, which is comprised of living, spiritual entities. Examples of divine appropriation are to be found in the Scriptures—in the instances of Enoch, Noah, Moses, Elijah, and Jesus; each of these overcomers ripened for divine subsistence, and was absorbed into Nirvana.

Koreshans are necessitarians; whatever is, is necessary to serve the purpose for which it was intended. Wherever there is law there is absolute necessity for fulfilling it. God exists because he must, and he creates the universe, not as he may or may not according to caprice, arbitrary will, or plan, but as he must, as law requires. Law is eternal; it was never made. The Almighty never made a single law in all the cycles of eternity past, and he never will. He declares what law is; he sums it up in the ten principles of life; he hangs all the law and the prophecies on two commandments—love to God and love to



the neighbor in whom God is. In the love and service of the neighbor, Koreshans are necessitarians of the New Order.

The anatomists restore the forms of extinct animals by means of comparative anatomy. The resurrection must come through analogous processes—that is, comparative anatomy on a higher and more extended scale. The immortal forms must be restored through the knowledge of the anatomy of the physical cosmos. The best that modern science can do is to satisfy curiosity, while it is the province of Koreshan Science to satisfy the demands of scientific law in the greatest use ever performed for the benefit of humanity; the one is the work of restoration of shadows of extinct animals, while the other is the work of the restoration of man to his dominion of the universe!

There are issues which cannot be settled by diplomacy nor by arbitration. Hostile nations break off diplomatic relations, they resort to war, and then they make a new treaty. But Jesus never made any compromise nor negotiations with the thieves in the temple; and the Almighty never resorts to diplomacy to settle great questions with the devil.

When the kingdom of heaven was in the disciples of the early church, there was a manifestation of it in their external, communistic and socialistic life. When the will of God is done in earth as it was done in the spiritual heavens of the personality of Jesus, the divine communism will constitute the center of the divine order in the natural world.

There is no spiritual freedom until there is freedom in the natural; because whatever is bound in earth is bound in heaven, and whatever is freed in earth is freed in heaven. Jesus was free both as to his interior, and his external mind and body; he contained the heavens. Outside of Him there was bondage in both the spiritual and the natural.

True service is not the service of one's self alone, but the service of others. Man is a social being; and when truly and scientifically related to his fellows, whatever uses he performs

at all will be for others. The best way in which a corpuscle in the human organism can serve itself, is by performing uses for the whole body.

The governments of the world today are not good, they are not divine, but they serve a good purpose while hell exists; they maintain a semblance of order, and insure some safety in the present Inferno, which would be worse than Dante's without them!

There are shocking times during thunder-storms and harvest seasons. The shocking events of the present time are incidental to the gathering storm and impending harvest of the age.

At the close of every great cycle humanity pays the highest tributes of homage, honor, and glory to the victorious Deity; but it balances its books by giving the devil his dues.

The cellular universe is large enough to contain all existing things, and small enough to become involved in man, and to be comprehended by the human mind.

Until wireless telegraphy and moneyless commerce are introduced, the railroad corporations have many wires to pull!

The fraids are in the minority, the frauds in the majority, in a corrupt generation.

Freedom will never become so free that it can be obtained without a struggle.

When death dies the immortals will laugh at its funeral!

The ice trust is meeting with a cool reception in New York.

A man's character is read by the figure he cuts in the world.

The world awaits the rising of the prodigal Sun.

Koreshanity is the inside view of everything!

Labor is striking the hour of revolution!

Science must enlighten the conscience.

## Editorial Discussions and Miscellany.

THE EDITOR.

### Problems of Astronomical Phenomena.

EDITOR FLAMING SWORD:—I would like to know what your idea is concerning the Zodiacal light. If you know what it is, please state how you know, as the astronomers give only their guess. Guess-work is not what I am after, as I can do my own guessing. I want to know *how* you know, as well as what your deductions are. A statement is worth very little or nothing without the processes as to how it was arrived at.—PROF. P. A. E., Benton Harbor, Mich.

EDITOR FLAMING SWORD:—I am a constant reader of your interesting and most instructive paper, and receive considerable benefit from my perusal of it. You will greatly oblige me by answering the following questions: (1) What is the cause of the Zodiacal light, belt, and the Gegenschein? (2) What is the cause of the precession of the equinoxes? (3) What is the cause of an eclipse of the moon? Copernican astronomers find some difficulty in answering the first two of these and other questions. Hoping for further light on these subjects, I remain,—J. W. C., University of New Brunswick, Fredericton, N. B.

(1) The reason that astronomers are unable to solve the problems of Zodiacal

phenomena, is because they have no basis of explanation. The Copernican astronomer has no use for the Zodiac, because he is unable to locate any *actual belt* in the hypothetical system. The convex earth may be mapped accurately, with an ecliptic cutting the equator at an angle of  $23\frac{1}{2}^{\circ}$ ; but the ecliptic is supposed to only represent the plane of the earth's orbit in space, and the corresponding plane of the sun's apparent path between the earth and the stars. If the astronomer observes the Zodiacal light and the Gegenschein, the theory forces him to suppose that they are so far removed from the earth as to sustain no relation whatever to the earth, and hence he is compelled to speculate concerning their cause, and to reach conclusions which can never be susceptible of proof.

Let us look at the questions from the Koreshan standpoint—from the already demonstrated premise that the earth is a

*concave cell*. When we do so, we find that the heavens sustain a reciprocal relation to the shell of the earth, and that they are derived from the activities which take place in the strata of the shell—from activities which are the result of the interdependent relation that exists between the circumference and the central pole or sun. The word heaven means that which has been heaved up—heaved-up things. The great sphere we call the heavens is comprised of energies generated in the crust, and which levitate to their static planes or sphere in the atmospheres, as the materials in which they are generated are arranged in the crust. The physical heavens sustain the same relation to the earth that the mind sustains to the human body; so that every phenomenon of the heavens has a physical basis in the earth.

Referring to the last page of THE FLAMING SWORD, the inquirers will find



a diagram representing the Zodiac and planetary discs in the earth's shell. The Zodiac in the earth is a belt about  $16^\circ$  wide, and in this belt, in the interstices of the metallic plates or shell which constitute the firmament of the cosmos, revolve the basic planets or discs of mercury, the reflections of which we see in the visible planets in the heavens. This great belt in the earth is the electro-magnetic field over which the projected sun moves in a spiral; this spiral is the great helix of the universal dynamo; it is the field over which the moon moves, and over which the visible planets revolve in their orbits in the heavens. This magnetic field in the earth is the material basis of the electric glow which completes, with the Gegenschein or counter-glow, the circumference of the Zodiac in the sky.

The Gegenschein is the reflex of the area of the solar circumradiations or concave hemisphere of daylight, and is always in opposition to the sun as to its celestial longitude. We know this from the fact that all light is electrical. Analogically, we know that electro-magnetic energies produce these phenomena, as we know that electricity is present when the glass tube, rubbed vigorously, attracts pith-balls, or that electricity is present when we see the lightning's flash. Of course, this explanation does not fit the Copernican theory, because the modern conclusions are fallacious. The basis of the science of celestial phenomena is the science of the cellular form of the earth, and this premise has been demonstrated by processes of analogical reasoning, by optical experiments, and geodetic survey.

(2) The mind that is familiar with the Copernican theory of the precession of the equinoxes, will appreciate the difficulties encountered by the astronomer in attempting to explain the movement of the colours through the constellations of the Zodiac. If the earth were convex, a mere speck in space, rotating in space and revolving about the sun, it would be difficult to explain the source of the energies which would be necessary to move the earth uniformly from age to age; because such energies would have to have some uniform basis of generation to produce in unison, without the loss of a second in centuries, the rotation and revolution of the earth; and if in addition to the movements there are others more complicated, and yet as uniformly manifest dispensation after dispensation, the mind staggers under the usual conception, when it attempts to trace them to their origin. Why the poles of the earth should wobble uniformly in space to produce change in the longitude of the constellations, is beyond explanation!

Reverse the order of the universe from the usual conception, and turn it right side in, where eternal law operates; and a simple explanation is not far removed from the mind having a knowledge of the facts of astronomical observation. However, to understand the cause of the precession of the equinoxes fully, necessitates following the subject of Koreshan Universology into its many ramifications, because it involves all the complexities of universal existence. The primary cause of the precession of the equinoxes is the progress of the divine mind in the anthropostic Zodiac. We may go back to the time of Noah, when the sign began to move through Taurus; to Abraham, when it entered Aries; to Jesus, when it entered Pisces; and come down to the present time when it enters Aquarius, and find that at each entrance into a new constellation, there is a Messianic manifestation or location of the anthropostic Sign or Sun in its precession in humanity.

Mortal humanity lies in the plane of equatorial revolution, while the movement of the divine Sun in its orbit in humanity, during a great cyclic year, is in the opposite direction; this is why the Messiah always runs counter to the fallacies entertained in the world when he comes. We may trace, by a line of correspondence, how the anthropostic Sun moves through the constellations or peoples in humanity. The Messiah is the product of energies conserved in the regular equatorial movement of the mortal world. He founds a church, a human constellation, and projects his life into it; he forms the line along which he moves through the dispensation. Co ordinating with this movement in the line of the divine progress, is the movement of the colour from constellation to constellation.

The Messiah is the product of energies conserved through male circumcision during a dispensation. Corresponding to circumcision in humanity are the solar eclipses in the alchemico-organic cosmos; and in the transposition of energies from one eclipse cycle to another, there is a reaction of a subtle force along the line of the ecliptic, the line on which the eclipses or cuttings-off occur; and this energy gives the heavens an impulse in the direction of the order of the Zodiac (from west to east), and the Zodiacal constellations recede at the ratio of about  $50''$  of a degree per year in the plane of the ecliptic, and around the axis of the Zodiacal revolution, the north pole of which is located in the constellation Draco,  $23\frac{1}{2}^\circ$  south of the center of the orbit of Polaris, on the solstitial colour, or eighteenth hour meridian of celestial longitude. The movement of the sign is from east to west, and is called the precession of the equinoxes; the movement of the constella-

tions themselves is termed the recession of the Zodiac. The precession completes a cycle in 24,000 years, which, but for a series of foreshortening of time, would amount to about 25,856 years. A new cycle of precession began when Jesus the Messiah was born into the natural world.

(3) As complex as is the science of the solar precession, is the science of lunar phenomena, because the real moon is the body of the earth, and constitutes the great menstrual system of the physical universe. The moon we see in the physical heavens is a gravosphere or partially materialized X-ray picture of the earth's shell. The energies which form the visible moon pass through the planetary discs; it is the ultimate receptacle of the planetary fluxions. The orbit of the visible moon is always near the ecliptic, and it is near that line because the energies which cause and move the moon are induced through the actinic action of solar energies in the electro-magnetic field of the Zodiacal belt; and as the sun has a spiral motion annually, the moon has a corresponding spiral in the same field every lunation.

Directly related to the moon's nodes is a dark mercurial discus in the earth's shell. When the moon crosses the ecliptic when full, the dark disc, having a corresponding movement, crosses the ecliptic at the same time in opposition to the sun, and opens or breaks the circuit in the electro-magnetic field, and temporarily cuts off the energies which flow to the moon. When the disc has crossed the ecliptic, the circuit is closed, and the moon resumes its usual brilliancy; in other words, the energies are turned on again. The moon is eclipsed by the cutting-off of its energies, as a coin under the X-ray machine produces an eclipse on the camera plate—casts a shadow or skiagraph.

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### The Concave Sphere.

A Little Discussion of Cosmogony by a Man Who Sees Evidences of the Earth's Convexity on the Moon.

Although sundry Koreshan publications have from time to time been sent me, I never read any sufficiently to receive a permanent impression of their merit, and probably should still neglect them to an equal extent, but for the recent letter of J. L. Jones, in *Discontent*, and those of Moses Harmon, in *Lucifer*. The former has persuaded me that the matter has become past a joke; the latter that it can be easily unloaded from the already overburdened car of radicalism. Mr. Jones informs us that he has no reverence for eminent astronomers. Neither have I. But it requires no great proficiency in astronomy to know and understand the following facts. Perhaps they are among those which Koreshanity has disproved. If so, the opportunity of trotting out their disproof is excellent.

1. Not a day passes but what people arrive at some port after going around the earth to that point whence they started. This proves that the earth is not a cube or other rectangular solid; for no such body could be circumnavigated without discov-



ery of its angles; and similarly with one which had other angles than right angles. That the earth can be circumnavigated without passing a solid angle, proves that the earth has none.

2. The earth might indeed, consistently with this notorious fact, be a plane, and have four corners; as St. John seems to assert, and as Brother Jasper, of "sun do move" celebrity, believed. Neither does the fact that the earth looks round disprove its having four (plane) angles. If it were big enough, all objects of the same size would disappear at the same distance, in whichever direction we looked, thus producing a circular horizon even on a square plane. But to go round upon a plane, whatever its shape, one must alter his course, so as to face, in succession, all four points of the compass. And people go round the earth from east to west and *vice versa* without ever turning in the opposite direction.

As no one has been round the earth from north to south, on account of the familiar obstacle of ice at the poles, it might be objected that perhaps the north star is just over the middle of the plane. But in that case, the further south were the line of navigation, the longer would be the journey round the earth. This is not the case. The journey round the earth via Isthmus of Panama is longer than either via the Union Pacific railroad, or via Cape Horn and Cape Good Hope.

The earth accordingly, is rounded from north to south. This also disposes absolutely of any suggestion as that the earth may be cylindrical, like a stove-pipe, pointing north and south. It may be a sphere, or rather, for, according to common belief, it is slightly flattened at the poles, it must be pretty near spherical. Do we live on the inside of the sphere, perhaps? Let us see.

(3) Look across Lake Michigan, or any other large body of water, at a ship. [We have done this scores of times!—Ed.] As she recedes from you her hull disappears first, then her larger sails, and last of all her topsail. [And then look at it through the telescope, and see sails and hull, and the supposed convex bulge will disappear!—Ed.] If she comes toward you, the topsail first becomes visible, then other sails, and last of all the hull. Similarly, if you look across a level prairie at a distant object, at a church, you can see the steeple much farther than the nave. If the disappearance of distant objects were due to diminution by distance, the topsail, being much smaller than the hull, and the steeple than the nave, would be the first parts of these objects to disappear.

The actual phenomena must be due to something else; and this something, as any one who tries the experiment [without a telescope] can see [?] for himself, is the sinking of the lower part behind the convexity of the sphere. Allowing for the flattening toward the poles, these appearances are the same everywhere and in whatever direction we look. The sea level, or average surface of the earth, curves, therefore, equally in all directions, except for a slight flattening at the poles; and we see it from the outside, not the inside.

Other proofs are plenty. Eclipses of the moon, which have been recorded for four thousand years, occur only when portions of the sun, earth, and moon are in one line, the earth cutting off the sun's light from the moon. Moreover, the process of

triangulation, which any surveyor can explain to our Koreshan inquirer, enables us [Who is or are "us"?—Ed.] to ascertain the distance of the earth from the moon, when the moon is right for her shadow to produce the eclipse under these circumstances. The shadow (always circular, like that of a sphere, except for a slight flattening at the poles), can, however, only be cast upon the moon in that way if the earth be a convex sphere. A concave segment would, half the time, give a shadow with a rectilinear edge.

The earth's appearance of concavity, on which the Koreshan theory is founded, admits of easy explanation. The earth's circumference is shown, by actual measurements, to be about 24,000 miles at the equator, making the diameter approximately 8,000. The greatest height above the sea level ever attained by man, in a balloon or otherwise, is only about five. Thus this elevation, on an ordinary eight inch globe, would be represented by a point only five one-thousandths (one two-hundredths) of an inch from the surface. The tangent from this point to the surface which defines of course the horizon, could be distinguished by no human eye from the curve of the surface itself. The horizon accordingly always appears on a level with the human eye. To see anything on the earth's surface nearer to us than the horizon, we must look downward, that is what causes all such objects to appear beneath us, and gives the earth's surface the appearance of a hollow cup.

As to the opposite concave, of the sky, it contains another conclusive proof of the earth's convexity. If the earth were a segment of a concave sphere [suppose the earth were a cabbage-head!—Ed.] we should see the same stars from all parts of it. We never see those of more than one quarter-hemisphere at once—any man may verify this by observing how they rise and set. [One hemisphere of the heavens is visible from any one horizon, at any moment.—Ed.] On passing south of the equator, we lose sight of the north star; and at Cape Horn, almost all the stars of our northern hemisphere have disappeared, their place being taken by the Southern Cross, and other constellations not seen here. The convexity of the earth, hiding the stars on its opposite side, explains these phenomena, and nothing else can explain them, [unless it should chance the mind should conceive the fact that the heavens are convex, and that the stars that are hidden are hidden because they are on the opposite side of the star sphere.—Ed.]

There are cranks and cranks. We who oppose current dogmas, must lay to our account to be called cranks; and "proud of the title," as the Living Skeleton said when they showed him, according to Mr. Sam Weller. But since genius and degeneracy have been made matter of scientific analysis, it is, or should be, known, that the mark of the crank, properly so designated, is to tackle—most usually to write about—*what he does not understand* [a palpable example of which is given in the writing of this article!—Ed.] Demolishers of gravitation; refuters of Malthus; reconcilers of Moses and geology; revivers of Egoism, Materialism, the Ptolemaic astronomy; promoters of the movement in favor of ignorance, under all its hydra-headed forms, are cranks with whom it concerns us not to be identified, though they oppose facts and call them dogmas. The Koreshan prophet thus tackled geography, astronomy, and perspective. It is evident he does not understand their very ABC; which is given, not on authority, but with their proofs, in every common book of reference.—C. L. JAMES, in *Lucifer*.

## The World's News.

May 30.—Lord Roberts captures Johannesburg without resistance from the Boers; mines not destroyed; Boers retreat toward Pretoria.—Big Chicago bank combination under way.—Cupples and Brookings, St. Louis millionaires, give Washington University \$5,000,000.—Soldiers busy decorating graves.—Crisis impending in Korea.—Methodist conference adjourns.—May 31.—Unconfirmed and too-previous report that the Boer war is ended; indications that Boers are not ready to quit without further struggle.—Gen. Otis arrives at San Francisco.—Senate begins investigation of the Cuban postal frauds.—Possible war brewing between Japan and Russia over Korean situation.—Ballot-box frauds begin in Hawaii.—Powers act for purpose of protecting missionaries in China.—June 1.—Census man starts on his rounds.—Army scandal coming to light in Cuba; embezzlement of public funds by officials.—Chinese emperor yields to demands of powers for protection of missionaries and foreigners.—British flag raised over government building at Johannesburg.—St. Louis riots continue.—Congress makes appropriations for Alaskan geological survey.—Cholera epidemic in India.—June 2.—Boers still active; Lord Roberts moving with caution toward Pretoria. Chicago physician denies the modern germ theory of disease.—Kruger reported gathering Boer troops at Leydenburg for final defense.—Threatened uprising of Boers in Cape Colony.—Bryan announces 16 to 1 as the main issue of campaign.—American warship nearing Turkey; Europe watching with interest.—June 3.—British expect to meet Boer forces south of Pretoria.—Illinois steel mills close down, and throw 3,500 men out of employment.—Clan-na-gael plot to destroy the Welland canal, discovered in Canada.—Little race riot at Chicago stockyards.—New York continues the fight against the ice trust; Mayor may be moved from office, and other officials beheaded for collusion in the fraud.—Lord Roberts may be made governor of acquired Boer territories.—Moroccan Mohammedans preaching the "jehad," holy war declared, and war with France is feared.—Berlin decides in favor of municipal ownership; will purchase and control street-car lines.—June 4.—Aguinaldo reported killed while being pursued by Americans; Filipinos retreat bearing away the body.—Convention of women's clubs opens at Milwaukee.—Reports from South Africa tell of hard battles south of Pretoria; Roberts's advance is meeting with resistance.—Judge Taft, of the Filipino government commission, arrives at Manila.—June 5.—New York ice scandal grows; over 40 prominent officials and citizens involved in the fraud.—Rumors in London that Lord Roberts has entered Pretoria.—Kruger and army moving toward Leydenburg; further trouble anticipated.—Gen. Otis arrives at San Francisco, and speaks on the subject of the Philippines.—Bull fight season opens at Paris.—Chinese "boxers" or rebels continue to commit depredations against foreigners.—Chinese pirates loot a British steamer near Shanghai.—Boer envoys are entertained at Chicago.

\* \* \*

## The Flaming Sword's High-Class Exchanges.

Leslie's Weekly.—The first photographs ever taken of the half-civilized people, known as the Moros, the inhabitants of the Sulu islands, appear in this week's



issue of *Leslie's Weekly*; and the story which the special artist tells in connection with the photographs, is of absorbing interest. Other illustrations include a fine drawing of a pistol charge in the Philippines; coming republican convention; Paris exposition; gold hunters bound for Cape Nome; also photographs of the latest scenes in the Boer war—the sad side, embracing photographs of hospital scenes. The prize amateur contests, the letter-press and usual departments, complete an unusually interesting number.

**The Saturday Evening Post.**—Mr. Hamlin Garland's most recent work is a vigorous story of Western life, entitled *The Eagle's Heart*. In this brilliant story he draws a remarkably strong picture of the adventurous life in cowtowns and mining settlements, and shows every phase of the aggressive existence of miner, plainsman, and cowboy. An absorbing love story is skilfully woven into the fabric of peril and adventure. *The Eagle's Heart*, superbly illustrated by Mr. Harrison Fisher, will begin in the *Saturday Evening Post* for June 16, and run through the summer numbers of the weekly magazine.

**Teacher's World.**—The June number contains: Professional Etiquette, by Prof. Seerly, and The Ideals of the Chicago Institute, by Marion Foster Washburn, as the two principal articles, the remainder of the magazine being devoted to devices and methods for teaching; indispensable to the teacher. The devices are simple and easily applied; contain drawings, music, arithmetic, penmanship, etc. The two large industrial charts illustrate the manufacture of silk and the making of sugar. \$1.00 a year; 10 cents a copy. 13 Astor Place, New York City.

**Mind.**—It will be noted from the following headings of articles in the June number of *Mind*, that the publication is interesting to all students of advanced science: The Divine Status of Woman; The New Thought of God; an Exposition of Emerson's Essays; the Physical Basis of Hindu Metaphysics; the Purpose of Life; a Perversion of Spiritual Powers; the Philosophy of Mechanism; First Lesson in Divine Science; Education and Sociology; Bearing Precious Seed. These articles are by prominent writers, such as Elizabeth Cady Stanton, Rev. R. Heber Newton, Eliza Calvert Hall, and others. Subscription, \$2.00 a year; 20 cents a copy. Alliance Publishing Co., Life Building, New York, N. Y.

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